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ABSTRACT

This module cluster is designed to enable intern teachers to acquire knowledge of the Hopi village and tribal government, community and service agencies, history, value system, religion, and education. The rationale for the module cluster is based on the assumption that the reservation teacher is totally unaware of the Hopi child's culture, history, and language. This cluster contains the following modules: community description, community history, community value system, community religion, and community education. For each module, the following information is given: objectives, prerequisites, pre-assessment, instructional activities, post-assessment, and remediation. Also included in this module cluster are a list of suggested resources and flow chart of the intern's progress through the various modules. (JA)

Milo Kalectaca: Number 7

Competencies for a Hopi Reservation Teacher: Hopi Background Competencies for Teachers

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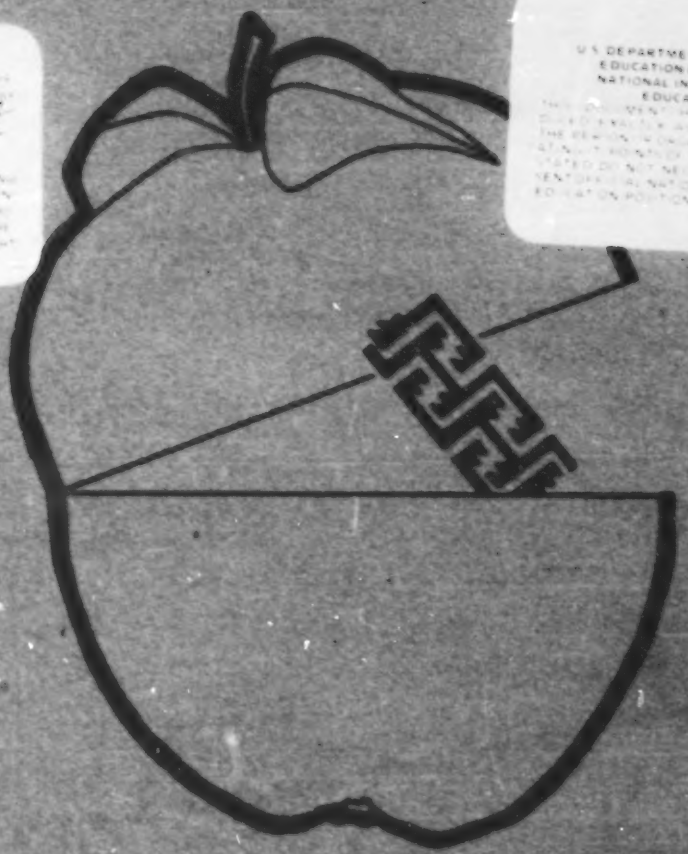

U.S. DEPARTMENT OF HEALTH EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

TEACHER CORPS ASSOCIATES:
RESOURCES FOR CBTE

A Series of Materials for the Support of CBTE
Series Editor: Carl A. Grant, Director
Teacher Corps Associates Program
University of Wisconsin
Madison, Wisconsin 53706 Spring, 1973

RESOURCES FOR CBTE

Understanding CBTE

1. *A Module for Understanding the Characteristics of Competency-Based Education* by Alberto Ochoa 34 pp.

This is designed to assist intern-teachers in understanding CBTE through the use of an instructional module.

2. *A Seminar on Competency-Based Teacher Education for University Personnel* by Horace Leake 22 pp.

This is intended to help instructors of higher education prepare the basic tenets of CBTE to faculty staff.

Defining Roles in CBTE

3. *Curriculum Specialist's Role in Enabling Interns to Acquire and Demonstrate Mastery of Teaching Competencies* by Joseph Watson 10 pp.

This material includes objectives, test items and activities. The Curriculum Specialist's role in a CBTE program is specified.

4. *The Role of the Community Coordinator* by Edwina Battle 11 pp.

This module is designed to identify the role of the community coordinator in a Teacher Corps Project.

Initiating CBTE

5. *Bilingual Education: A Needs Assessment Case Study* by Fernando Dominguez 12 pp.

This describes the development of a questionnaire to use in a needs assessment for teachers in a bilingual setting. It includes results from one school district.

Implementing Competency-Based Educational Programs at Southern University by James Fortenberry 6 pp.

This is a case study of the transitional problems involved in shifting an entire university to a competency-based approach to education.

Use Of Competencies

6. *Competencies Essential for Diagnosing Reading Difficulties* by David Blount 36 pp.

This is a list of competencies. These competencies may be used in designing training modules for interns, teachers, or reading specialists.

7. *Competencies for a Hopi Reservation Teacher: Hopi Background Competencies for Teachers* by Milo Kalectaca 33 pp.

This module is designed to provide competencies needed to train teachers of Hopi children in the basics of Hopi history and culture.

8. *Methods of Public School Music* by Edwina Battle 57 pp.

This is designed to give teacher trainees adequate background and training in music skills using competency-based education which can be adapted to meet the needs of children in the primary grades. It includes: (1) music fundamentals (2) instruments and their use (3) techniques in music instruction.

The Affective Domain

9. *Non-Verbal Communication and the Affective Domain* by Claudette Morrell Ligons 74 pp. Multi-Media Items*: 23 slides, 1 video-tape.

This training package is designed to prepare the teacher in the affective domain; it should improve the teacher's interpersonal relations skills by helping him/her better understand the non-verbal behavior of students.

10. *Strategies for Introducing Skills in Effective Curriculum Planning for Teachers of the Highly Mobile 'Troubled Youth' of the Inner-City* by Vida Van Bruss 69 pp. Multi-Media Items*: approximately 190 slides (3 sets), 1 video-tape, 4 audio-tapes.

This is designed to provide teachers with strategies for communicating more quickly and easily with the inner-city youth labeled "delinquents" or "delinquent prone."

*Multi-Media items are available only from the author.

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FOREWORD

In 1965 Teacher Corps received a congressional mandate to improve teacher education. This improvement was to be brought about by broadening existing teacher education programs and improving educational opportunities for disadvantaged children.

Teacher Corps recognized that one aspect of teacher education needing immediate attention was the lack of minority group representation in positions of leadership. In order to help fill this educational void, Teacher Corps instituted the Teacher Corps Associates Program. The program is designed to provide professional growth in the process of competency-based teacher education (CBTE) for teaching faculty and administrators in local Teacher Corps projects.

The Associates were selected after a national search by a committee composed of representatives from Teacher Corps National Field Council, AACTE's Committee on Performance Based Teacher Education, and the Technical Assistance Projects. The Associates are drawn from all areas of the country and from different minority groups; they are members of the teaching faculty of local Teacher Corps Projects, or are local Project Directors, Associate Directors, Program Development Specialists or Coordinators.

Since the program began in February, 1972, the Teacher Corps Associates have received extensive training in the basics of CBTE: principles of systems management, development of instructional modules, and identification of teacher competencies.

They have also gained valuable experience through visits to learning labs, universities, schools, communities, and R&D centers. The Associates have had opportunities to serve as consultants to other Teacher Corps programs, and to serve as resource persons and consultants at National Teacher Corps Conferences. An equally important aspect of the Associates' training has involved developing and extending their sensitivity to minority group concerns and fostering the awareness of common interests underlying unique cultural differences. As part of their training in CBTE, the Associates have produced this series of materials entitled Resources for CBTE.

Carl A. Grant
Director of Teacher Corps Associates

ED 095152

COMPETENCIES FOR A HOPI RESERVATION TEACHER: HOPI BACKGROUND COMPETENCIES FOR TEACHERS

Milo Kalectaca
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Flagstaff, Arizona

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Appendix: Suggested Resources

SFC-004.00 (NAU) Background Information for a Hopi Reservation School Teacher

Cluster Prospectus

The purpose of this module cluster is to enable intern teachers to acquire knowledge of the Hopi village and tribal government, community and service agencies, history, value system, religion and education.

The rationale for the module cluster is based on the assumption that the reservation teacher is totally unaware of the Hopi child's culture, history and language. Most of the schools on the Hopi Reservation are operated by the Bureau of Indian Affairs. Like any school throughout the country, the design and the instruction is geared to the "middle-class Anglo child." Little effort is made by the teacher to visit the child's home and his community to understand the Hopi child as a whole. With this in mind, the author has designed this series of modules to give interns, prospective teachers, and regular teachers information about the community in which they will be working. The modules are developed on the basis of information that Hopi community leaders and current school personnel feel it is necessary for teachers of Hopi children to know. Upon completion of the cluster, the prospective teacher will have knowledge of those aspects of Hopi culture which are necessary for working with Hopi children.

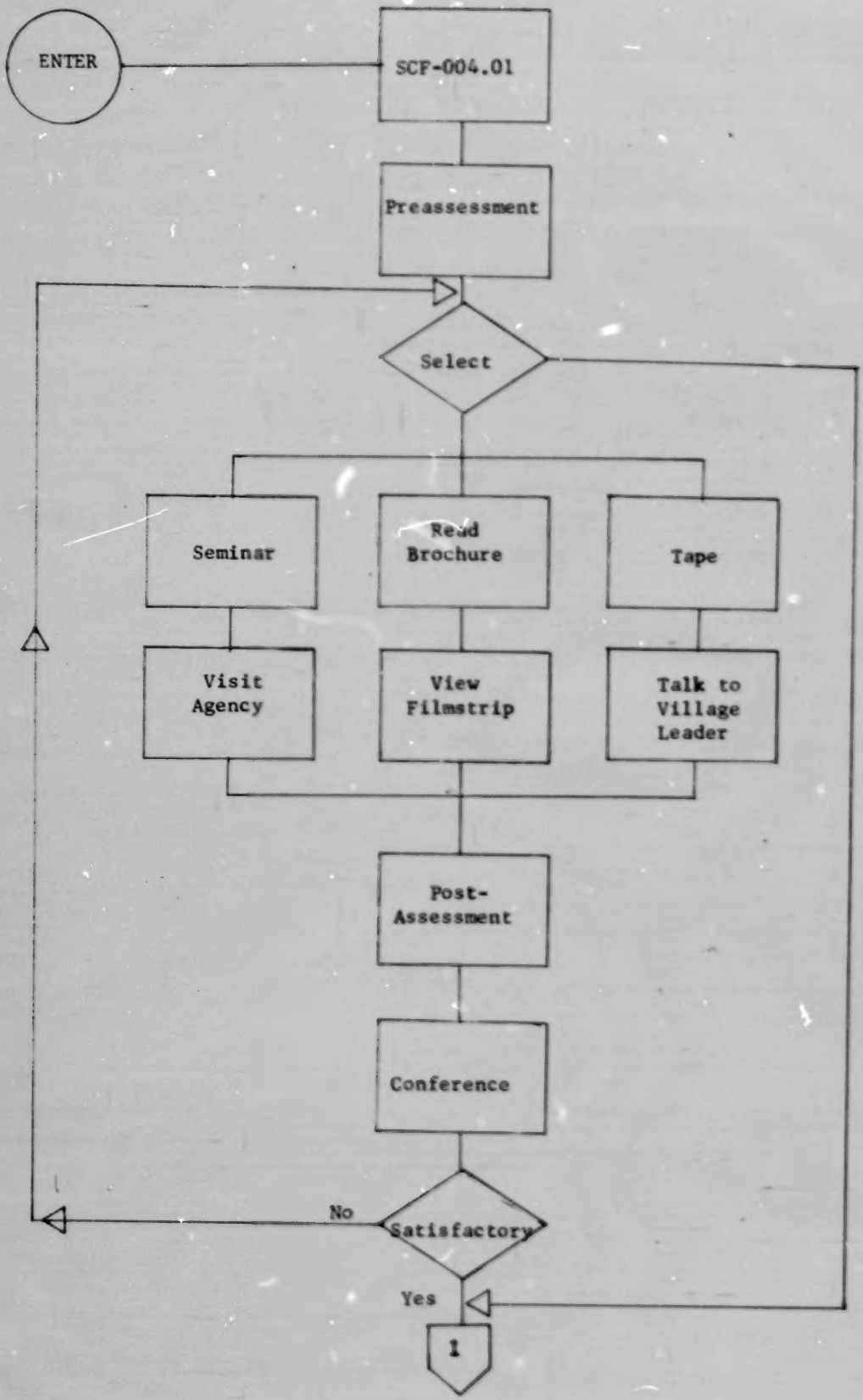
Prerequisites to the Module Cluster

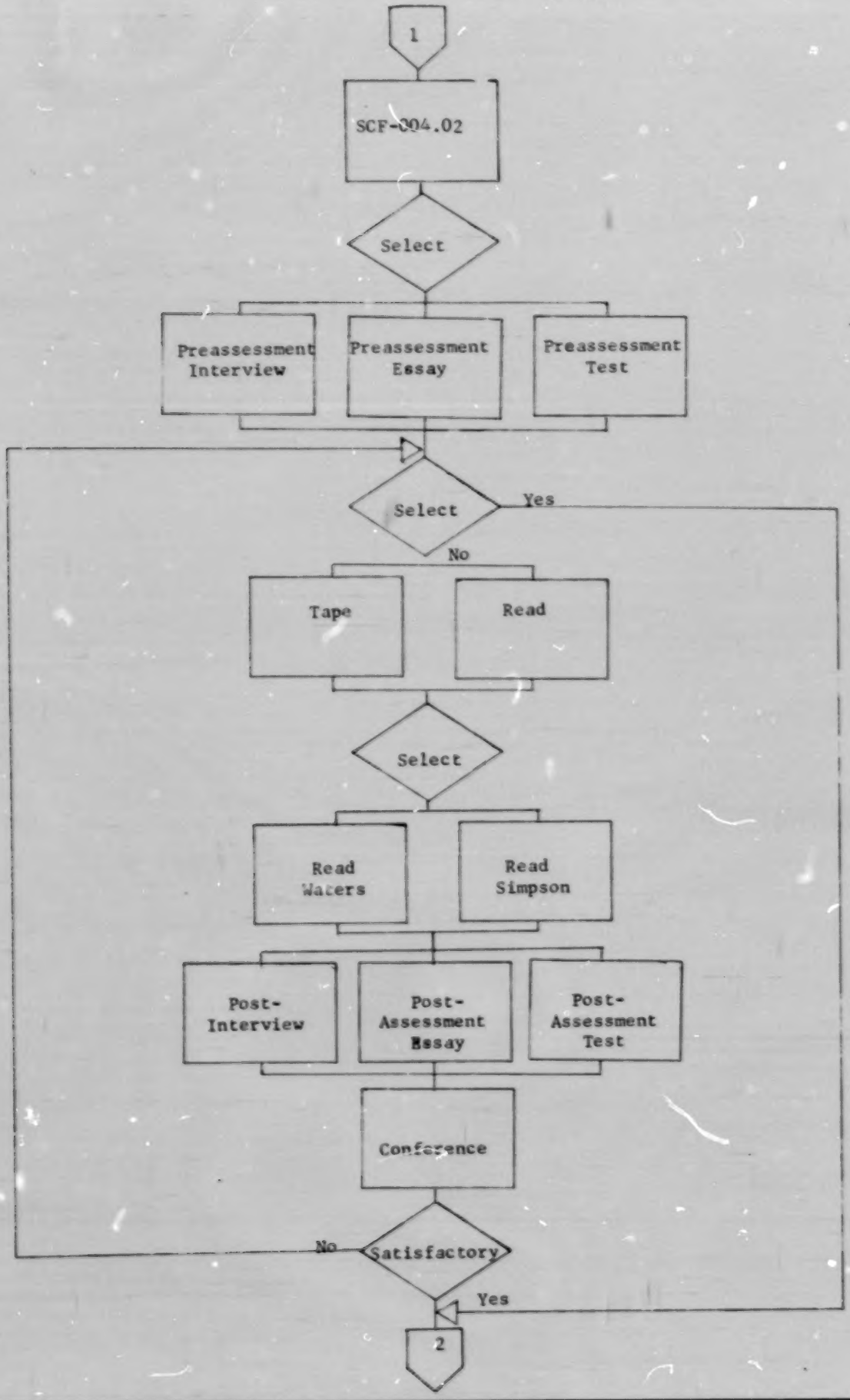
This module cluster does not require students to have any prerequisite competencies other than those which typically would be program entrance requirements.

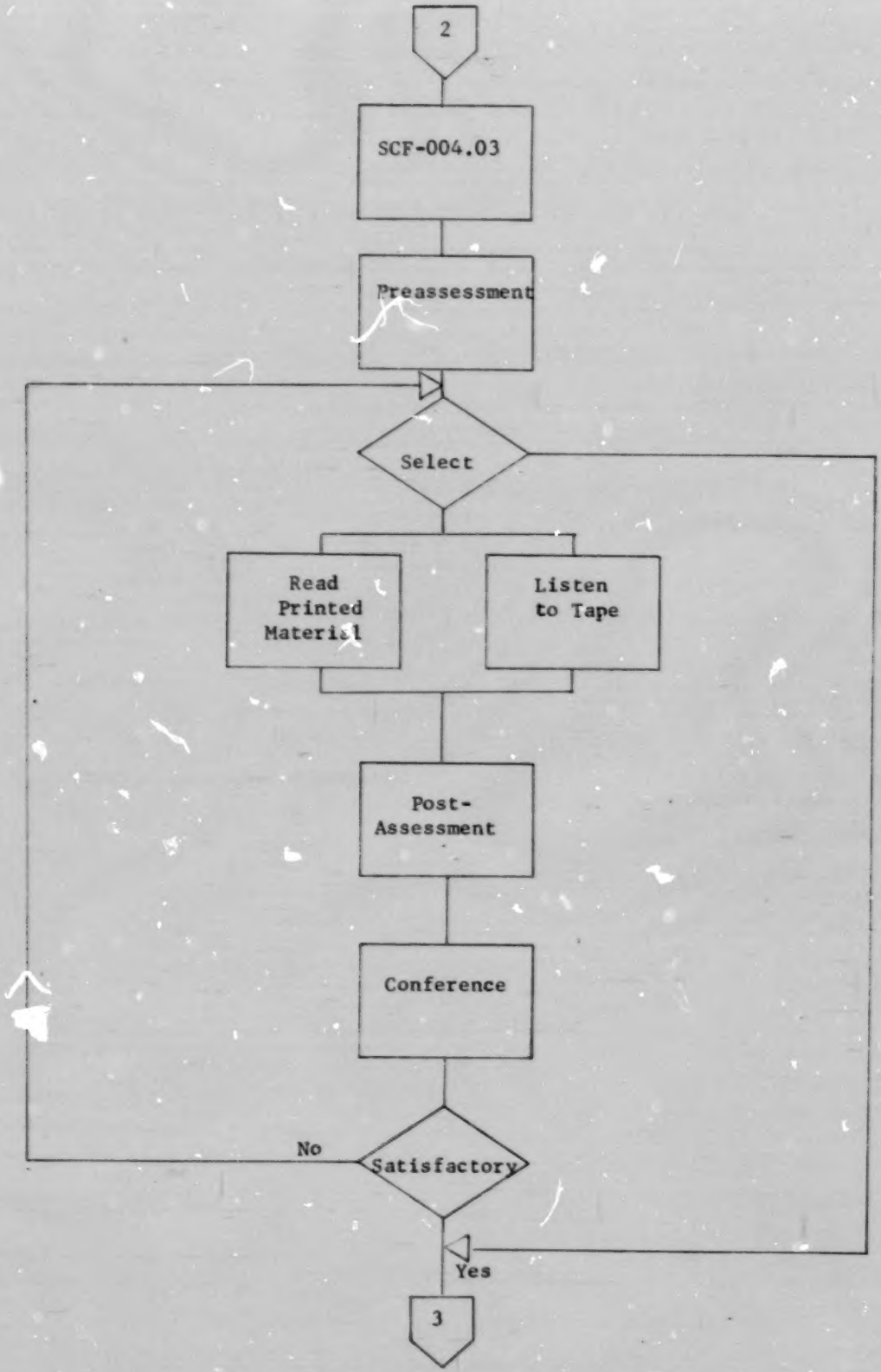
Modules Within the Cluster

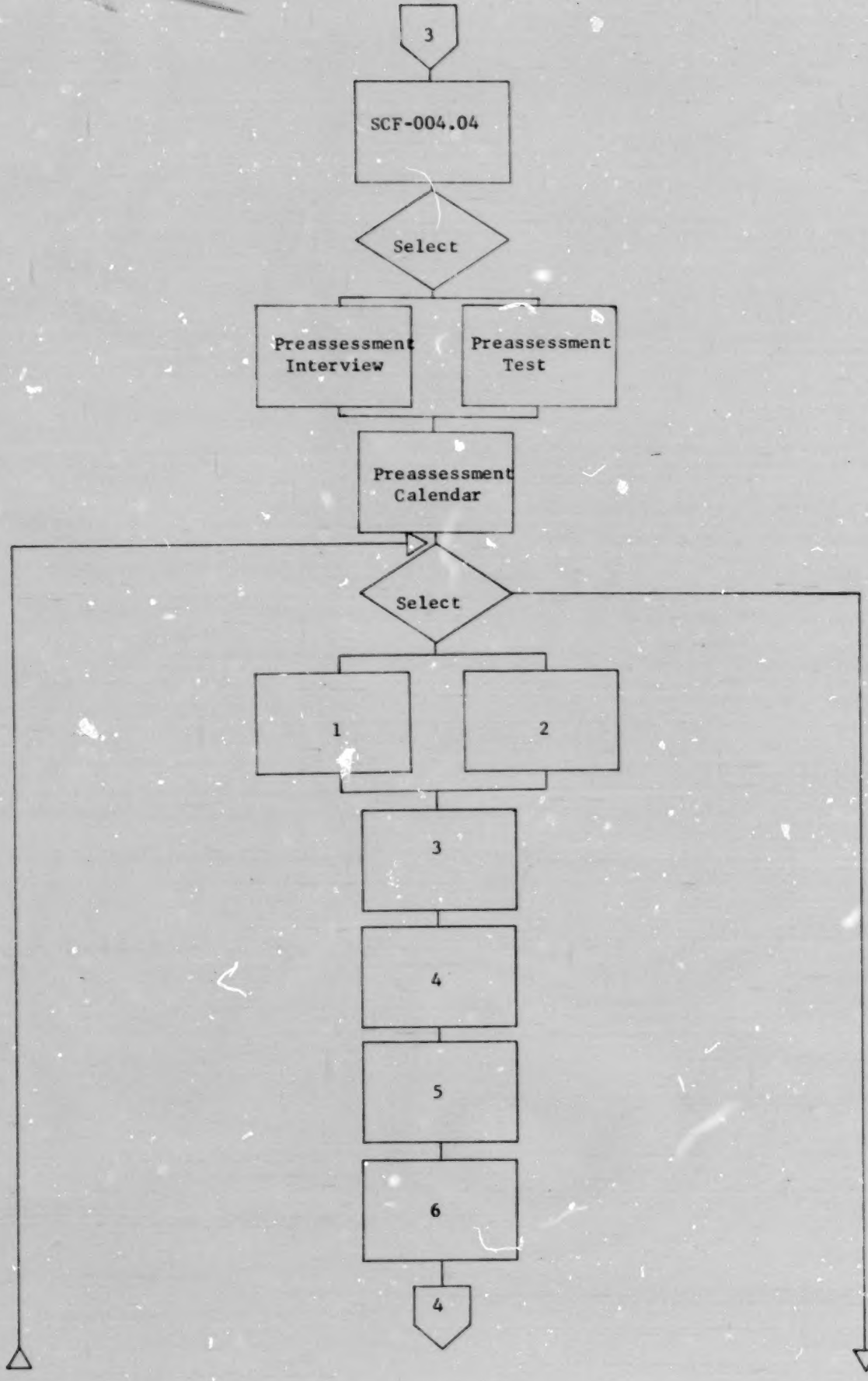
This cluster contains these five modules:

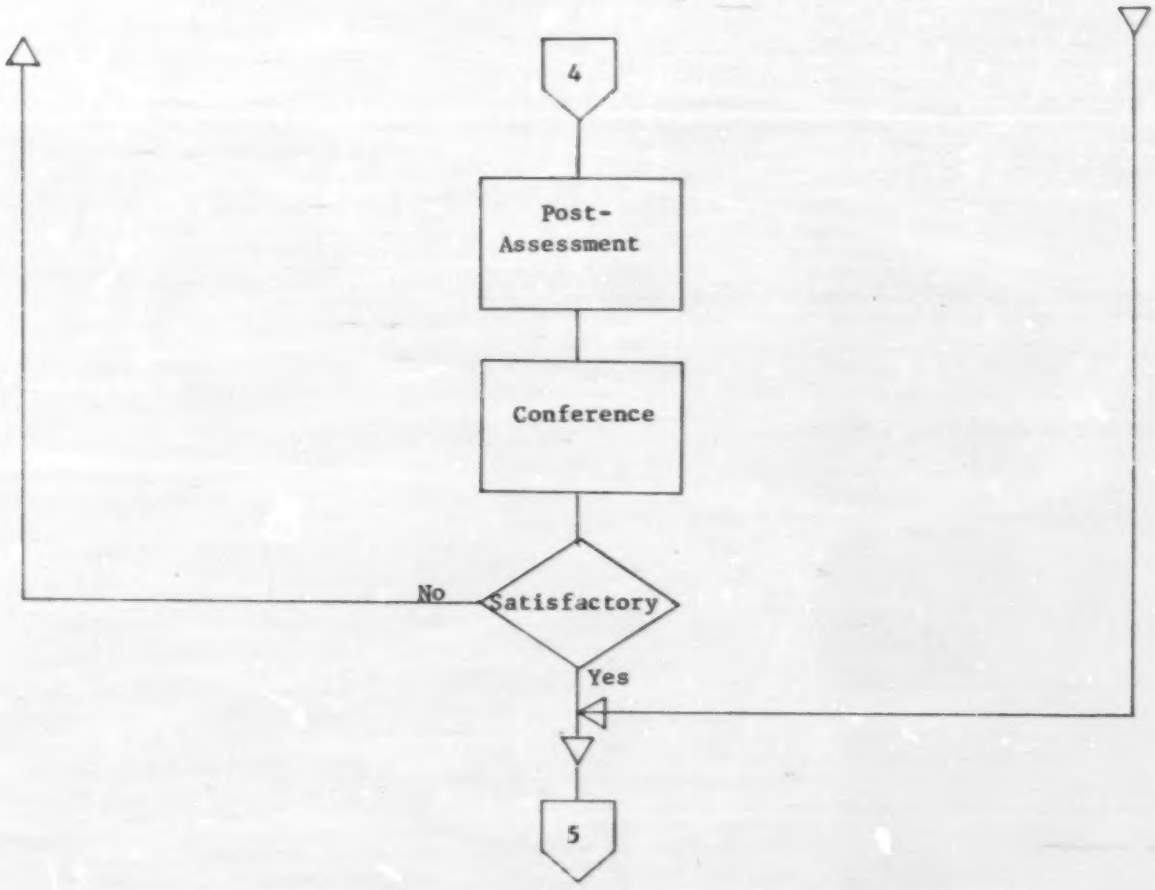
SCF-004.01 (NAU): Community Description
SCF-004.02 (NAU): Community History
SCF-004.03 (NAU): Community Value System
SCF-004.04 (NAU): Community Religion
SCF-004.05 (NAU): Community Education

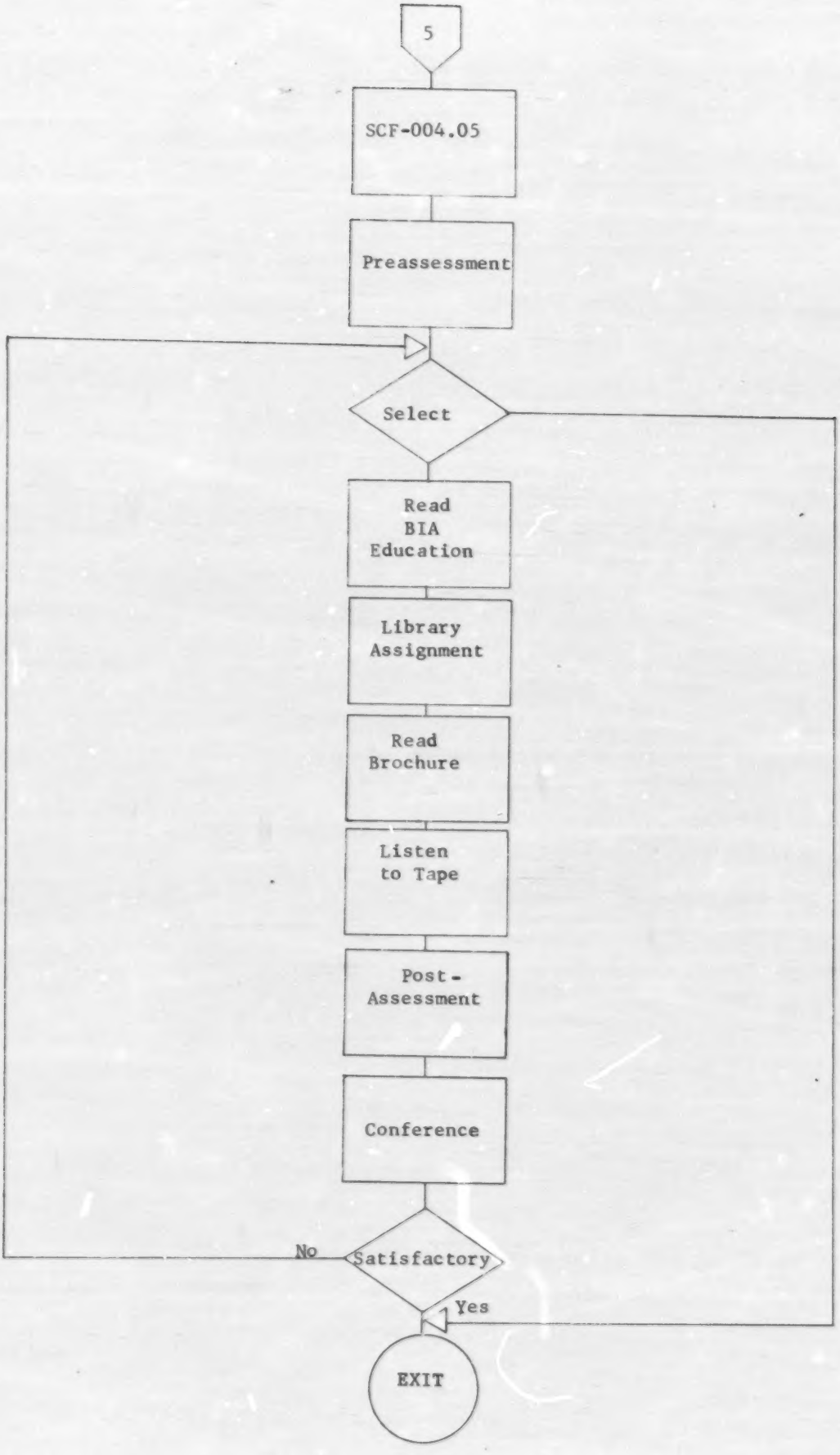

ENTER
SCF-004.01
Preassessment
Select
Seminar
Read Brochure
Tape
Visit Agency
View Filmstrip
Talk to Village Leader
Post-Assessment
Conference
No
Satisfactory
Yes
1


1
SCF-004.02
Select
Preassessment Interview
Preassessment Essay
Preassessment Test
Select
Yes
No
Tape
Read
Select
Read Waters
Read Simpson
Post-Interview
Post-Assessment Essay
Post-Assessment Test
Conference
Satisfactory
No
Yes
2


2
SCF-004.03
Preassessment
Select
Read Printed Material
Listen to Tape
Post-Assessment
Conference
No
Satisfactory
Yes
3


3
SCF-004.04
Select
Preassessment Interview
Preassessment Test
Preassessment Calendar
Select
1
2
3
4
5
6
4


4
Post-
Assessment
Conference
Satisfactory
No
Yes
5


5
SCF-004.05
Preassessment
Select
Read
BIA
Education
Library
Assignment
Read
Brochure
Listen
to Tape
Post -
Assessment
Conference
No
Satisfactory
Yes
EXIT

Community Description
SCF-004.01 (NAU)

This module is concerned with the total community of the Hopi. Included are both governments--tribal and village--the service agencies, the geography, the physical resources, recreational facilities and economics.

A Hopi is basically traditional. However, he is willing to accept what is best of the new. It is important for the student to know both the tribal and village systems of government. Other factors that influence the education of the Hopi child are the lack of or availability of the service agencies, the geography, the physical resources and the economics of the area.

Upon completion of this module, the intern will be able to describe the tribal and village government; the service agencies and how teachers can use these services; and the geography, population, physical resources, recreational facilities and ecomonics of the community.

SCF-004.01 (NAU) Community Description

OBJECTIVES

The intern will be able to discuss the Tribal Government and to name and describe the responsibilities of the Officials.

The intern will be able to discuss the Community Government and to name and describe the responsibilities of the village leaders.

The intern will be able to describe the geography, population, physical resources, home life, social and recreational activities and the economics of the Hopi "community."

PREREQUISITES

None.

PRE-ASSESSMENT

The Pre-assessment procedure consists of an interview of the intern by his Team Leader; the Leader will assess the intern's level of competence relevant to the objectives.

INSTRUCTIONAL ACTIVITIES

1. Attend a seminar with the Team Leader; the seminar is designed to orient interns to the objectives, requirements, and activities of the module.

AND

2. Visit at least three of the following agencies and report (in writing) on how they serve a specific community need:

    a. General Services (Health and Home Care)
    b. Follow-Through Program
    c. Head Start (Hopi Child Development Center)
    d. Hopi Neighborhood Youth Corps and Operation Mainstream Program
    e. Indian Development District of Arizona
    f. Prevention and Enforcement Services

OR

3. Read information brochures and note how the service agencies serve the community, how teachers can use their services, and how contacts are made with these agencies.

AND

4. View filmstrip entitled, "Hopi Community--An Introduction."
   OR
5. View and Listen to tape entitled: "Hopi Tribal and Village Government."
   AND
6. Confer with tribal chairman and village leader.

POST-ASSESSMENT

The intern will describe (in writing) the tribal and village government by naming the tribal officials and village leaders and describing their responsibilities; and adequacy of this description will be assessed by the Team Leader.

The intern will describe (in writing) services offered by each of the various community agencies in his school community; the adequacy of this description will be assessed by the Team Leader.

The intern will describe (in writing) the geography, population, physical resources, social and recreational facilities and activities of the Hopi community (particularly the youth), and the economics of the Hopi "community"; the adequacy of this will be assessed by the Team Leader.

REMEDIATION

Necessary remediation activities will be planned by Team Leader and intern. Interns either repeat the activities or engage in alternate activities.

Descriptive Information on the Service Agencies

Social Services Program

Family welfare services are offered in connection with problems of non-support, broken homes, management of funds, cases of senility.

Child welfare services include protective services to children, foster home findings, adoption studies and institutional placement for mentally retarded and physically handicapped children.

Contact:

Miss Pawson, Social Worker
Social Services
Hopi Indian Agency
Keams Canyon, Arizona

Health Program

By agreement with tribal groups the Federal Government helps provide medical services. The Division of Indian Health is the agency responsible for preventive and treatment services.

Clinic programs include maternal-child health and dental care services.

School health programs provide physical examination, immunizations, hearing tests, and eye tests.

Field clinics are available to nearby villages to provide services once a month.

Contact:

Director, Public Health Service or
Chief, Public Health-Field Health
Keams Canyon, Arizona

Follow-Through Program

A program designed to meet the needs of those young children who have been in the Head Start program previously. Parent participation is stressed. This program provides programmed curriculum and individualized instruction.

To meet the educational needs of the Hopi children the Behavior Analysis Model of the University of Kansas is used.

Contact:

Peggy Taylor
Hopi Action Program
Oraibi, Arizona

Head-Start

This is another program under the Hopi Action Program which employs parents part time as classroom school aids.

Its purpose is to give pre-school age children informal learning experiences before entrance into the formal classroom settings.

Contact:

Peggy Taylor
Hopi Action Program
Oraibi, Arizona

Hopi NYC and Mainstream Program

This is a program to help Hopi youth who are unable to find money for their schooling by finding them employment during the summer months.

Contact:

Karl Johnson, Director
Operation Mainstream and NYC
Hopi Tribal Building
Oraibi, Arizona

Indian Development District of Arizona--IDDA

This is the local office through which EDA, HUD, and other agency funding proposals are channeled by the tribe. At present, the IDDA staff is working jointly with the Hopi Action Program on the proposal for the Multi Purpose Center.

Contact:

Fernell Secakuku, Director
IDDA
Polacca, Arizona

Community History
SCF-004.02 (NAU)

This module is concerned with the History of the Hopi. It is important to note how this group of people thrived in an arid and hostile environment. After attempts by three governments to conquer the Hopi and internal dissensions among them,traditional custom, beliefs, and values are still strong.

Upon completion of this module, the intern will be able to discuss the history of the Hopi.

SCF-004.02 (NAU) Community History

OBJECTIVES

Intern will be able to give a brief history of the Hopi.

PREREQUISITES

None.

PRE-ASSESSMENT

The Pre-Assessment procedure consists of an interview of the intern by his Team Leader; the Team Leader will assess the intern's level of competency relevant to the objectives.

OR

The intern will write a brief history of the Hopi; the Team Leader will determine the adequacy of this description.

OR

The intern will respond to the paper-and-pencil test following the description of this module.

INSTRUCTIONAL ACTIVITIES

1. Listen to tape, "The Hopi History."

OR

2. Read American Indian Almanac by John Upton Ferrell, pp. 35-39 or Southwestern Indian Tribe--article "Hopi" by Tom Bahti, pp. 38-45.

AND

3. Read Book of the Hopi by Frank Waters, pp. 307-332.

OR

4. Read The Hopi Indians by Ruth De Ette Simpson, pp. 5-10.

POST-ASSESSMENT

Post-Assessment procedures parrellel those of the Pre-Assessment with 90% as the criterion level.

The intern will give a brief history of the Hopi.

REMEDIATION

Necessary remediation activities will be planned by Team Leader and intern. Intern either repeats the activities or engages in alternate activities.

SCF-004.02 (NAU) Pre-Assessment

Please match the following names of people, places and events with the descriptions.

1. Tasayan
2. 1700
3. Hopitu or Hopi
4. Tasavuh
5. Bahana
6. Old Oraibi
7. Castilla
8. 1540
9. Awatovi
10. "Sipapu"

_____1. "The peaceful ones"

_____2. The oldest continuously inhabited village on Third Mesa built about A.D. 1150.

_____3. Hopiland, as called by Spaniards.

_____4. When first white men visited the Hopi.

_____5. A white man.

_____6. A Navaho.

_____7. When Hano or Tewa was first established.

_____8. Spaniard.

_____9. An important village, its name meant "Place of the Bow."

____10. Mankind's emergence.

Please mark the following statements as T if true and F if false.

_____1. The Hopis began to form into villages and adopt the Anasazi (Pueblo) culture after the arrival of the first white man.

_____2. The villages of the Hopi are sometimes referred to as "Seven Cities of Cibola."

_____3. The first white man to visit the Hopis were the Castillas.

_____4. With general efforts, the Spaniards finally converted the Hopi to Christianity; most are now Catholics.

_____5. The Hopi were mainly agrarian but were expert craftsman and artisans as well.

_____6. The Hopi are deeply religious.

_____7. The main reason for the attack on Awatovi by other Hopi villages was to preserve unchanged traditional Hopi ceremonials.

_____8. A group from the Rio Grande called the Tewa or Hano were given permission to settle on First Mesa in return for guarding the village.

_____9. The oldest continuously inhabited village in the United States is Walpi, believed to have been established in 1100-1500 A.D.

____10. The Hopi were put under the jurisdiction of the United States after the signing of the Treaty of Guadalupe Hidalgo in 1843.

Answers (Matching):

3	1.
6	2.
1	3.
8	4.
5	5.
4	6.
2	7.
7	8.
9	9.
10	10.

Answers (True and False):

F	1.
F	2.
T	3.
F	4.
T	5.
T	6.
T	7.
T	8.
F	9.
F	10.

Community Value System
SCF-004.03 (NAU)

This module is concerned with the Hopi Community Value System. It is important that the intern know that a Hopi believes in being educated so that he is able to make choices but not at the expense of giving up his Hopi values. What a Hopi values may not be what the white world values.

Upon completion of this module, the intern will be able to describe how the community values honesty, punishment and rewards, sharing and competition, property rights and disobedience.

SCF-004.03 (NAU) Community Value System

OBJECTIVE

The intern will be able to describe how the Hopi community views honesty, punishment and rewards, sharing and competition, property rights and "work."

PREREQUISTIES

None.

PRE-ASSESSMENT

Pre-Assessment procedure consists of an interview of the intern by his Team Leader; the Team Leader will assess the intern's level of competence relevant to the objective.

INSTRUCTIONAL ACTIVITIES

1. Read printed material on the "Hopi Community Value System."

OR

2. Listen to tape on the "Hopi Community Value System."

POST-ASSESSMENT

The intern will describe in writing how the Hopi community views honesty, punishment and rewards, sharing and competition, property rights and "work"; the adequacy of this description will be assessed by the Team Leader.

REMEDIATION

Necessary remediation activities will be planned by Team Leader and intern. Intern either repeats the activities or engages in alternate activities.

"Hopi Community Value System--A Description"

Ideal Hopi

The ideal Hopi is peaceable and does not get into fights. He must be unselfish and generous with food and help. He must be honest and pay debts; and keep promises and respect property rights. He must not try to be ambitious for power or snobbish. The Hopi think of themselves as peaceable and value highly the avoidance of violence and dispute.

Honesty

The Hopi believe dishonesty carries its own penalty. A man cannot be dishonest with neighbors who are closely associated with him. If a man lives in the same compact little community all his adult years, community pressure will prevent him from habitually indulging in loafing, or in untruth.

Punishment

Punishment of the Hopi child is comparatively rare. It most commonly takes the form of scolding, teasing or ridicule. The child's mother's brother is responsible for giving gifts, advice and punishment. He is the person who sees to it that his sister's sons and daughters are disciplined. Sometimes these uncles whip the child as punishment except for the of revealing clan secrets; when a child tells society secrets, punishment is influenced by the Whipping Kachinas, led by Soyoko.

Rewards

When Hopi children have been good, which is usually the case, the Kachinas bring gifts of dolls to the girls and gifts of bows and arrows to the boys (provided by members of the children's family). Rewards are much less common than punishment. Children are trained to accept Hopi standards as they accept the mesas, valley, etc., and they are obliged to live by these standards.

Sharing and Competition

The Hopi child is raised to be a good Hopi which does not include competing with others for recognition. He may feel pride in his ability, but he does not like to have his accomplishments set him apart from his fellows.

Work

When the Hopi children speak of "work" they mean particularly and most often, work done for the household group--herding sheep, helping the father in the fields, helping the mother at home by hauling water, or chopping wood. What is done for oneself is not given priority--what is done for the group is.

Property Rights

Children are taught to respect other people and their possessions; they are taught not to trample on gardens or injure growing plants or trees.

If one man steals from another, he is forced to return the goods or make restitution of a value a little more than the cost of the stolen goods. There is no other penalty but an injured reputation.

Community Religion
SCF-004.04 (NAU)

This module deals with the Religion of the Hopi. The intern should know that religion to the Hopi is an integral part of all Hopi life. It is the core.

Upon completion of this module, the intern will be able to describe the Hopi religion (including naming the major ceremonies and explaining the calendar of religious events). He will be able to compare some aspects of the Hopi religion with some aspects of Christianity.

SCF-004.04 (NAU) Community Religion

OBJECTIVES

The intern will be able to describe the religion of the Hopi.

The intern will be able to name five of the seven religious ceremonies and describe briefly each of these five.

The intern will label correctly a calendar of the major religious ceremonies.

The intern will be able to differentiate between religious ceremonies that are private and those that are public.

The intern will be able to describe differences and similarities between the Hopi religion and a recognized Christian religion.

The intern will be able to write a list of possible effects the Hopi Religion has on the child's education.

PREREQUISITES

None.

PRE-ASSESSMENT

Interview of intern on religion of the Hopi by Team Leader will be made; adequacy of the description will be made by Team Leader.

OR

The intern's knowledge of the major ceremonies will be assessed by means of a paper-and-pencil test such as the one following the description of this module.

AND

The intern will label a calendar with the proper ceremony during the proper month. Five out of seven right will be the criterion.

INSTRUCTIONAL ACTIVITIES

1. Read the Hopi Indian by Ruth De Ette Simpson, pp. 16-32.

OR

2. Read Book of the Hopi by Frank Waters, pp. 168-292.

AND

3. Read Southwestern Indian Ceremonials--article "Hopi Pueblos" by Tom Bahti, pp. 40-45.

AND

4. Read the description and study the calendar of major ceremonies in This is a Hopi Kachina, Museum of Northern Arizona, pp. 28-29.

AND

5. Talk with a village leader to find out which religious ceremonies are private and which are public.

AND

6. After performing one of the above, the intern will talk with a member of a recognized Christian religion to compare Hopi religious beliefs with Christian ones.

POST-ASSESSMENT

The intern will describe in writing the Hopi religion; the Team Leader will assess the adequacy of this description.

The intern will list five of the seven major religious ceremonies and write a brief description of each; the Team Leader will assess the adequacy of this description.

Given a calendar, the intern will label the correct months with the seven major ceremonies; six out of the seven is the criterion.

The intern will write a comparison of the Hopi religion and the Christian religion; the adequacy of this description will be assessed by the Team Leader.

The intern will write a list of possible effects Hopi religious beliefs have on the education of the Hopi child; the adequacy of this description will be assessed by the Hopi Education Committee.

REMEDIATION

Necessary remediation activities will be planned by Team Leader and intern. Intern either repeats the activities or engages in alternate activities.

SCF-004.04 (NAU) Pre-Assessment

Match the following names with the description by writing the name in the blanks.

Kwanitagua	Soyal
Flute	Niman
Mu-yao	Snake Dance
Wuwachim	Pachavu
Powamu	Tawa
Palolokan	Niman
Flute Ceremony	Masau

_____ Commonly called the Bean Dance. Beans are planted inside kivas and forced to grow. Initiation of children into the Kachina Society takes place.

_____ A winter solstice ceremony held in December. Purpose being to bring the sun back from its northward journey. Ceremonial pahos are made for homes, animals, plants, and people.

_____ One of the most important ceremonies and is a prayer for rain. Communication is established with the under world and the above world. Two societies are involved in the ceremony.

_____ The final performance of the Kachina. Eagles play a significant role. Children receive dolls, bows and arrows.

_____ Is a re-enactment of the emergence and migration myth. Blessing of village spring begins the ceremony. Songs of the Emergence are sung by the chorus to the sound of the reed flutes. The insect associated with summer--the locust--is imitated.

_____ **Ritual** by women for the purpose of weather control, fertility and curing.

_____ A basket dance. Baskets are usually thrown. Throwing out gifts is a reminder that we are on this earth only temporarily, and that unless we keep our faith and adhere to the plans of the Creator we will be moved, to another world.

CALENDAR OF RELIGIOUS CEREMONIES

JAN	FEB	MARCH	APRIL	MAY	JUNE
_____	_____	_____	_____	_____	_____
JULY	**AUG**	**SEPT**	**OCT**	**NOV**	**DEC**
_____	_____	_____	_____	_____	_____

Instructions:

1. Fill in the blanks for each of the seven months with one of the following ceremonies:

NIMAN	MARAU
WU'WUCHIM	SOYALA
POWAMU	OAQOL
SNAKE OR FLUTE	

2. Shade in months that are Kachina Ceremonies.

Community Education
SCF-004.05 (NAU)

This module is concerned with Indian Education including the BIA influences.

It is easy for a Hopi or an Indian child to become caught between two worlds--the Indian world and the white world and to feel at times that he belongs to neither. All those aspects discussed in preceding modules--the community, history, values, religion--are contributing factors in the education of the Hopi child. It is also important that the intern know that a Hopi child is undergoing his own Hopi education.

Upon completion of this module, the intern will be able to describe BIA Indian Education. The intern will be able to describe the feelings of community members about education including traditional views, role of the Anglo-type school, and parental expectations.

SCF-004.05 (NAU) Community Education

OBJECTIVES

The intern will be able to describe the BIA and its relation to the education of Indian children.

The intern will be able to list some innovations in Indian Education and describe them.

The intern will be able to describe the feelings of community members about education.

PREREQUISITES

None.

PRE-ASSESSMENT

Pre-Assessment procedure consists of an interview of the Intern by his Team Leader; the Team Leader will assess the Intern's level of competence relevant to the objectives.

INSTRUCTIONAL ACTIVITIES

1. Read the information on "BIA and Indian Education"
   AND
2. Read recent publications and bulletins on "Indian Education--Innovations" (NAU Library or any nearby community library.)
   AND
3. Read brochure on "Traditional Indian View on Education"
   AND
4. Listen to tape on "Role of the Anglo-Type School/Parental Expectations of School."

POST-ASSESSMENT

The intern will write a brief description of BIA Indian Education; the adequacy of this description will be assessed by the Team Leader.

The intern will list ten innovations in Indian Education and write a brief description of each; the adequacy of this description will be assessed by Team Leader.

The intern will describe feelings of community members about education. This includes traditional views, role of the Anglo-

type school, and parental expectations; the adequacy of this description will be assessed by the Team Leader.

REMEDIATION

Necessary remediation activities will be planned by Team Leader and intern. Intern either repeats the activities or engages in alternate activities.

"BIA and Indian Education"

The Bureau of Indian Affairs, referred to as the BIA, controls the educational system of most American Indian Communities. Choice of text books for the schools is made by the administration. The curriculum is established by the administration. Student needs and background are not taken into account.

The community participates not at all in the planning of the curriculum or what is known as the content of education. Text books selected usually have nothing on the Indian or present a distorted view of what the Indian is. The educational program does not include the culture of the American Indian.

There is no Curriculum Committee to discuss and evaluate books and make final approval. The Area Director or the Superintendent is not even an educator and is involved in other things.

The power is in the hands of the "outsiders" who are the administrators. These administrators hire the staff and make the final decisions. Only recently have Indians gone into administrative positions.

The "planned experiences" seem to be to make "whites" out of Indian children as fast as possible.

Teachers are usually selected from a national service roster and no consideration is given to whether or not the teacher fits the community. Therefore most teachers selected do not have the special preparation necessary for working with Indian children. No special program has been established to give the teacher this preparation, either by the BIA or the colleges and universities.

Teachers in the BIA are not required to hold state certifications. There are some interested and committed teachers but the whole

bureaucratic structure is discouraging to them; efforts to make changes or improvements are soon stifled by it. Good teachers are hard to keep.

The Indian Communities do not control Indian Education for their Indian children. There are no school boards; therefore, no Indian participation and leadership in Indian Education.

APPENDIX

SUGGESTED RESOURCES

Books

Bahti, Tom. Southwestern Indian Ceremonials. "Hopi Pueblos." Flagstaff: KC Publications, 1970.

Bahti, Tom. Southwestern Indian Tribes. "Hopi" Flagstaff: KC Publications, 1968.

Simpson, Ruth DE Ette. The Hopi Indians. Los Angeles: Southwest Museum, 1964.

Terrell, John Upton. American Indian Almanac. New York and Cleveland: The World Publishing Company, 1971.

Waters, Frank. Book of the Hopi. New York: Ballantine Books, Inc., 1970.

Wright, Barton and Evelyn Roat. This is a Hopi Kachina. Flagstaff: The Museum of Northern Arizona, 1970.

Slide/Tape

Kalectaca, Milo. "Hopi Community--An Introducation." 14 min.

Slides, tape, and script. Presented is an overview of the Hopi Community which includes its geography, physical resources, population, social/recreational facilities and ecomonics.

Tapes

Honhowtewa. "Hopi Community Value System." 10 min.

This audio-tape of the community value system includes how the Hopi communities view honesty, punishment, competition, fighting, property, and reward.

Kalectaca, Milo. "Role of the Anglo-Type School/Parents Expectation of School." 5 min.

This audio-tape describes the feelings of community members about education. It includes what parents want from educational programs as well as the kind of teachers they want for their schools.

Sekaquaptewa, Abbott. "Hopi Tribal and Village Government." 25 min.

This audio-tape presents the Hopi Governments--tribal and village. Responsibilities of both the village leaders and tribal officials are spelled out. A brief history of each type of government is given.

Sekaquaptewa, Abbott. "The Hopi History." 21 min.

A brief audio-tape history of the Hopi is presented beginning with the first contact with white man and the revolt of 1680 to the present.